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but in process of time increasing in number they spread to the south into many new stations.

Yet so sore their defeat, so deep-rooted their fear, they changed their speech in such a way that the Mic-mac could not understand them when they spoke. And they taught their little ones to dread the coming of the Micmac and to answer when a stranger questioned, only this — "I do not understand." In after years some Micmacs, more daring than their fellows, crossed the Strait of Northumberland to the mainland on the south, whence returning home they brought the curious tale of how they there had seen a race of men, in face and customs as themselves, but understanding not their language. "For," said they, "to every question which we asked they answered nothing more than this — I do not understand you."

But the old men dreamed at night of mighty battle and of hot pursuit of erstwhile friendly kinsmen fleeing eastward till they passed from sight before they reached the point "where the current flows close in by the shore" at Wejowitk.¹

And because the language of this tribe seemed to them a confusion of the Micmac tongue, the great Wabanaki race of Indians coming later from the west, gave to the stranger band the name of MELCITES, which in their language signifies "a broken or corrupted speech."

The Micmacs slowly waste away; their camp-fires smoulder in fair Abegweit.

Lawrence W. Watson.

CHARLOTTETOWN, P. E. I.

BIBLIOGRAPHICAL NOTES.

BOOKS.

EPOCHS OF IRISH HISTORY. I. PAGAN IRELAND. By ELEANOR HULL, author of "The Cuchullin Saga in Irish Literature." London: David Nutt, 1904. Pp. vii, 228.

EPOCHS OF IRISH HISTORY. II. EARLY CHRISTIAN IRELAND. By ELEANOR HULL. London: David Nutt, 1905. Pp. xxii, 283.

The first part of this little volume on pagan Ireland (intended for class teaching and prepared specially for young people) treats of "Social life:" Early legends of the race, the coming of the Milesians, condition of the country in early times, kings and chiefs, administration of justice, the *filé* (poet) and *ollamh* (chief poet), the Druids and their teaching, public assemblies, dwellings in ancient Ireland, position of the women, children in early Ireland, burial rites, etc. The second section deals with "The Romance of the Early Kings:" The dawn of history and the rise of the kingdom of Ulster, the romance of Labraid (the voyager) and the destruction of Dind Righ, Conaire the Great and the destruction of the Bruighen Da Derga, a period of disturbances, the tribute called the Boromhe (Boru), Conn of the hundred battles (128-157 A. D.), Art (the lonely one) and the battle of Magh

¹ Point Prim.

Muchamha (166-196 A. D.), Cormac Mac Airt (227-266, A. D.), Cairbre of the Liffey and the Fianna of Erin, rise of Niall of the nine hostages, close of the pagan period. A fair and interesting account of mythical, half-mythical, and early historical Ireland and the folk-legends of the early time is given in this little book, which will be serviceable to all desiring a brief popular exposition of the subject, and not merely to the young people of the Gaelic League for whom it was originally written. The chronological table indicates the chief events in Ireland's "history," from the coming of Cessair (forty days before the flood) to the death of Dathi, by a flash of lightning on the Alps, in 528 A. D. Dathi was the last of the pagan kings, and it was his predecessor, Niall, with whom the Roman general, Stilicho, probably fought in 396. The three parts of the volume on early Christian Ireland treat respectively of "Ireland under her native rulers," "The island of saints," "Irish art, architecture, and learning." Here we have again a good summary of the matters considered, the social and church life of Christian Ireland, based upon the old records, etc., without unnecessary comments. In the romance of Murchertach (Murtough), King of Aileach, and great-grandson of Niall, we have "the last pure fairy-story belonging to the lives of the kings of Erin, and it comes comparatively late in history." It was Murtough who is said to have brought over the Lia Fail, or "stone of destiny" for the Scottish kings to be crowned upon, a fable made much of by the "Anglo-Israelites" of to-day with their wild theories.

IRISH TEXTS SOCIETY. Volume V. MARTIAL CAREER OF CONGHAL CLAIRINGHNEACH. Edited for the First Time, with Translation, Introduction, Notes, and Glossary by PATRICK M. MACSWEENEY, M. A. London: David Nutt, 1904. Pp. lxxviii, 233.

The saga, which here receives scholarly treatment, belongs to "the pre-Cuchulainn stage of the Red Branch Cycle," and "the traditions upon which it is based relate to a period of revolt against the claims of the Ardrigh over Ulster." It gives emphatic evidence of strained relations between Tara and Emania. The long introduction by Professor Macsweeney contains a critical study of the story and a literary study of the text, grammatical analysis, etc. Then follow the Gaelic text and translation, notes, glossary (pp. 209-222, two columns to the page), indexes of names of persons, places, etc. Conghal is a typical Irish hero, and "his greatness is kept well in evidence throughout this tale." The language is "terse and forceful," at once "nervous and simple," and creating its effects "with that *curiosa felicitas* which Matthew Arnold recognized as an inherent quality in our literature." Throughout the story "the events flow with precision and regularity, and the sense of dramatic effect is well marked." The saga is "a large and brilliant picture of a civilization which was to be the nursing-ground of the higher Christian one that followed." The paper and writing of the MS. used (now in the Royal Irish Academy) shows it to have transcribed *ca.* 1650, and the language is that of the late middle Irish, or Irish of the transition period from middle to modern (1550-1650). Professor Macsweeney rejects the theory that the passages of verse occurring *passim* "are more or less excrescences on the general narrative," in the following words: "This is scarcely so; they appear to me rather to produce the effect of a Greek chorus in taking up and re-emphasizing the main theme. The difficulty in translating them has no doubt lost them